

10. No one is to be disquieted because of his opinions, even religious, provided their manifestation does not disturb the public order established by law.

11. Free communication of ideas and opinions is one of the most precious of the rights of man. Consequently, every citizen may speak, write, and print freely, subject to responsibility for the abuse of such liberty in the cases determined by law.

12. The guarantee of the rights of man and citizen necessitates a public force; therefore, is instituted for the advantage of all and not for the particular benefit of those to whom it is entrusted.

13. For the maintenance of the public force and for the expenses of administration a common tax is indispensable; it must be assessed equally on all citizens in proportion to their means.

14. Citizens have the right to ascertain, by themselves or through their representatives, the necessity of the public tax, to consent to it freely, to supervise its use, and to determine its quota, assessment, payment, and duration.

15. Society has the right to require of every public agent an accounting of his administration.

16. Every society in which the guarantee of rights is not assured or the separation of powers not determined has no constitution at all.

17. Since property is a sacred and inviolable right, no one may be deprived thereof unless a legally established public necessity obviously requires it, and upon condition of a just and previous indemnity.

TOUSSAINT L'OUVERTURE

Letter to the Directory

When the French revolutionaries proclaimed the Declaration of the Rights of Man and Citizen in 1789, the French colony of San Domingo (now Haiti) contained a half million African slaves, most of whom worked on the sugar plantations that made France one of the richest countries in the world. Thus, the French were confronted with

the difficult problem of reconciling their enlightened principles with the extremely profitable, but fundamentally unequal, institution of slavery.

French revolutionaries remained locked in debate about this issue when in 1791, the slaves of San Domingo organized a revolt that culminated in establishing Haiti's national independence twelve years later. Toussaint L'Ouverture, a self-educated Haitian slave, led the revolt and the subsequent battles against the French planter class and French armies, as well as the Spanish forces of neighboring Santo Domingo and the antirevolutionary forces of Britain, all of whom vied for control of the island at the end of the eighteenth century.

At first L'Ouverture enjoyed the support of the revolutionary government in Paris; in the decree of 16 Pluviôse (1794) the National Convention abolished slavery in the colonies. But after 1795, the revolution turned on itself and L'Ouverture feared the new conservative government, called the Directory, might send troops to restore slavery on the island.

In 1797 he wrote the Directory the letter that follows. Notice how L'Ouverture negotiated a difficult situation. How did he try to reassure the government of his allegiance to France? At the same time, how did he attempt to convince the Directory that a return to slavery was unthinkable?

Thinking Historically

Notice how the idea of "patriotism," which Voltaire dismissed in favor of internationalism, became a necessary component of the French revolutionary ideology after 1789. Where did L'Ouverture's true loyalty lie? At the time he wrote this letter events had not yet forced him to declare the independence of San Domingo (Haiti); this would not happen until January 1, 1804. But, according to the letter, how and why did L'Ouverture regard the principles of the French Revolution as more important than his loyalty to France?

"The impolitic and incendiary discourse of Vaublanc has not affected the blacks nearly so much as their certainty of the projects which the proprietors of San Domingo are planning: insidious declarations should not have any effect in the eyes of wise legislators who have decreed liberty for the nations. But the attempts on that liberty which the colonists propose are all the more to be feared because it is with the veil of patriotism that they cover their detestable plans. We know that they seek to impose some of them on you by illusory and specious promises, in order to see renewed in this colony its former scenes of horror.

Already perfidious emissaries have stepped in among us to ferment the destructive leaven prepared by the hands of liberticides. But they will not succeed. I swear it by all that liberty holds most sacred. My attachment to France, my knowledge of the blacks, make it my duty not to leave you ignorant either of the crimes which they meditate or the oath that we renew, to bury ourselves under the ruins of a country revived by liberty rather than suffer the return of slavery.

"It is for you, Citizens Directors, to turn from over our heads the storm which the eternal enemies of our liberty are preparing in the shades of silence. It is for you to enlighten the legislature, it is for you to prevent the enemies of the present system from spreading themselves on our unfortunate shores to sully it with new crimes. Do not allow our brothers, our friends, to be sacrificed to men who wish to reign over the ruins of the human species. But no, your wisdom will enable you to avoid the dangerous snares which our common enemies hold out for you....

"I send you with this letter a declaration which will acquaint you with the unity that exists between the proprietors of San Domingo who are in France, those in the United States, and those who serve under the English banner. You will see there a resolution, unequivocal and carefully constructed, for the restoration of slavery; you will see there that their determination to succeed has led them to envelop themselves in the mantle of liberty in order to strike it more deadly blows. You will see that they are counting heavily on my complacency in lending myself to their perfidious views by my fear for my children. It is not astonishing that these men who sacrifice their country to their interests are unable to conceive how many sacrifices a true love of country can support in a better father than they, since I unhesitatingly base the happiness of my children on that of my country, which they and they alone wish to destroy.

"I shall never hesitate between the safety of San Domingo and my personal happiness; but I have nothing to fear. It is to the solicitude of the French Government that I have confided my children.... I would tremble with horror if it was into the hands of the colonists that I had sent them as hostages; but even if it were so, let them know that in punishing them for the fidelity of their father, they would only add one degree more to their barbarism, without any hope of ever making me fail in my duty.... Blind as they are! They cannot see how this odious conduct on their part can become the signal of new disasters and irreparable misfortunes, and that far from making them regain what in their eyes liberty for all has made them lose, they expose themselves to a total ruin and the colony to its inevitable destruction. Do they think that men who have been able to enjoy the blessing of liberty will calmly see it snatched away? They supported their chains only so long as they did not know any condition of life more happy than that of slavery. But

to-day when they have left it, if they had a thousand lives they would sacrifice them all rather than be forced into slavery again. But no, the same hand which has broken our chains will not enslave us anew. France will not revoke her principles, she will not withdraw from us the greatest of her benefits. She will protect us against all our enemies; she will not permit her sublime morality to be perverted, those principles which do her most honour to be destroyed, her most beautiful achievement to be degraded, and her Decree of 16 Pluviôse which so honours humanity to be revoked. *But if, to re-establish slavery in San Domingo, this was done, then I declare to you it would be to attempt the impossible: we have known how to face dangers to obtain our liberty, we shall know how to brave death to maintain it.*

"This, Citizens Directors, is the morale of the people of San Domingo, those are the principles that they transmit to you by me.

"My own you know. It is sufficient to renew, my hand in yours, the oath that I have made, to cease to live before gratitude dies in my heart, before I cease to be faithful to France and to my duty, before the god of liberty is profaned and sullied by the liberticides, before they can snatch from my hands that sword, those arms, which France confided to me for the defence of its rights and those of humanity, for the triumph of liberty and equality."

SIMÓN BOLÍVAR

A Constitution for Venezuela

The Enlightenment principles of reason, human rights, and equality ignited revolutions on both sides of the Atlantic. In Europe, these revolutions overturned kings and tyrannies, marshaling national citizen armies and creating parliamentary democracies. In the American colonies, the revolutions took shape as anticolonial struggles for independence. Sometimes the effort to create both an independent nation and a democracy proved overwhelming.